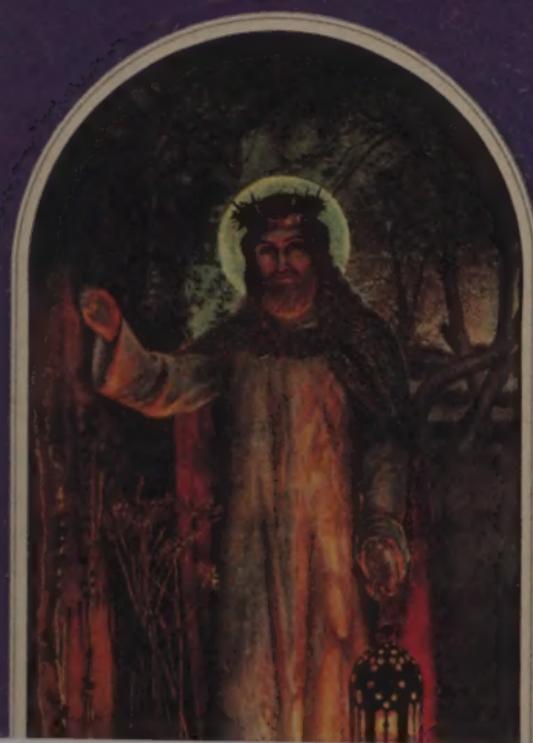


# The Anglican Digest

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An Episcopal miscellany  
reflecting the ministry of the faithful  
throughout the Anglican Communion.

## THE ANGLICAN DIGEST

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## Chairman of the Board

The Rt Rev Edward L. Salmon, Jr  
Bishop of South Carolina

## Editor

The Rev C. Frederick Barbee  
The Church of St Michael and St George  
P.O. Box 11887, St Louis, MO 63105  
314-721-1502 or FAX 314-721-4670

Mrs. Joanne Way, Editorial Administrator

Advertising, Business, and Circulation  
Inquiries to Hillspeak

100 Skyline Drive, Eureka Springs, AR  
72632-9705 phone: 501-253-9701

Mr. Tom Walker, General Manager  
Capt W.R. Swindells, Trustees' Warden

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## FROM THE EDITOR

THE ENGLISH REFORMATION was not only a combination of deep political, economic, and theological forces, but also (as Gerald Randall quite rightly points out in *The English Parish Church*) an aesthetic revolution, an attempt at a thorough spring cleaning of the nation's spirituality.

One manifestation of the "New Learning" was the replacement, in parish churches, of the highly colored medieval Doom painting by tablets on which were written in English the Creed, the Lord's Prayer, and the Ten Commandments.

This minimum deposit of Christian faith was required by the Book of Common Prayer to be learned by all the baptized (until the 1979 American revision), and this issue of *The Anglican Digest* offers these classic texts of our Faith for your own soul-cleaning this Lent.

*C. Frederick Barbee*

Front: See page 54

Back: Interior of St. James' Church, Goose Creek, South Carolina, 1706, with Commandment tablets.

*Prelude*

These lines from the poem "Lent" express the spirit of discipline, or striving for obedience to God, which lies behind the whole shape of George Herbert's poetry. This "Lenten spirit" combines sober realism about the limits of human effort with the poet's trustfulness in the God who may "turn and take me by the hand"; and who will certainly lead the poet through the Lenten disciplines of his life to peace of spirit and ease of soul. —Ruth Etchells

*It's true, we cannot reach Christs forti'th day;  
 Yet to go part of that religious way  
 Is better then to rest:  
 We cannot reach our Saviours puritie;  
 Yet are we bid, Be holy ev'n as he.  
 In both let's do our best.*

*Who goeth in the way which Christ hath gone,  
 Is much more sure to meet with him, then one  
 That travelleth by-wayes:  
 Perhaps my God, though he be farre before,  
 May turn, and take me by the hand, and more  
 May strengthen my decayes.*

*Yet Lord instruct us to improve our fast  
 By starving sinne and taking such repast,  
 As may our faults controll:  
 That ev'ry man may revell at his doore,  
 Not in his parlour; banqueting the poore,  
 And among those his soul.*

## SHROVE TUESDAY

*And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.* (St. Mark 9:8,

King James Version)

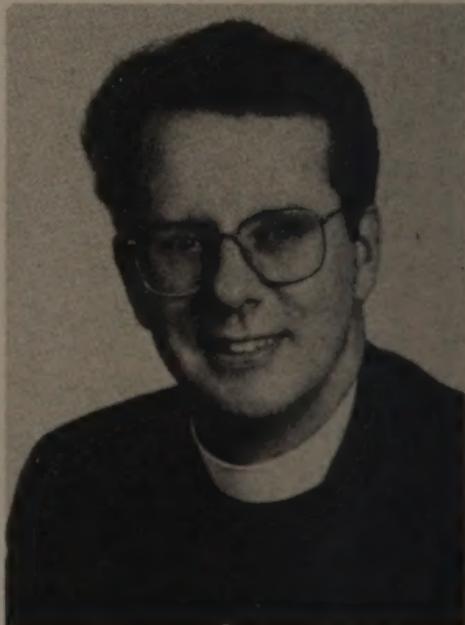
**T**HIS JOURNEY BEGAN with a young man dying from AIDS. Yesterday, God's heartbeat spoke of hunger. Today, I gather with my parish family at the magical place called Kanuga, an Episcopal center in the Great Smoky Mountains near Hendersonville. It's our annual weekend here. Tonight we frolic, make holy fools of ourselves, let our children run free, and draw close.

Jesus is in all this. That's the astounding mystery of our Lord. He wept with Mike as David lay dying. He met me on the beach. He greeted John as his soul passed over. He greets the child who died just 2.5 seconds ago. He dances with Mary Catherine. Here, in this beautiful Church, the Lord watches over our newlyweds as they venture forth as one. He watches our teenagers as they taste freedom in the youth cabin. Jesus sits with the couple who hope Kanuga's magic helps restore their marriage. He rolls with brave Eleanor in her wheelchair. He grieves with the grieving, laughs with the laughing.

Whenever we look around, Jesus is there for us to see. Whether we see Him may depend on how much cloud covers us. Sometimes the glare outside blinds us. Sometimes we focus best in a heavy cloud.

Now, as pancakes give way to ashes, it's time to turn our eyes inward, inside the cloud, where our voice must grow still, so that we can hear the voice of God.

—The Rev. Thomas L. Ehrich  
Rector, St. Paul's Church,  
Winston-Salem, North Carolina



See page 50

## ASH WEDNESDAY

AS THE PANCAKE bell rang out in the villages of medieval England, the people of the town would gather for the Shrove Tuesday feast. Cupboards were emptied of the food items forbidden during the Lenten fast—eggs, milk and meat fat—then, some flour was tossed in and pancakes were made. Confessions said and sins “shriven,” the townfolk were ready to enter into a holy Lenten season.

In the midst of balloons and limbo music this year at All Saints' Church in Pasadena, the Parish Council helped us celebrate this ancient tradition. Perhaps most moving was watching our rector, George Regas, at a table with his family, trying to make clear to his grandchildren the significance of Shrove Tuesday and the coming Ash Wednesday. His young granddaughter was not impressed and felt she needed to correct her grandfather's mistake, “Papa, Wednesday is Gymnastics Day.” So much for the ashes.

Pancake bells do not ring from the church towers of Southern California, and Ash Wednesday is Gymnastics Day and Meeting Day and School Day and everything else on our Busy Schedule

Day. Perhaps some of us were able to carve out a precious few minutes to come to church during lunchbreak, or before or after work to receive the imposition of ashes on our heads.

I typically begin the first week of Lent with great ideas of a simple but concrete plan of a Lenten discipline to which I will hold *this* year. But by the end of the Ash Wednesday service I immediately begin to flounder—I mean, the Gospel reading speaks about not going around like the hypocrites showing everyone how pious you are with ashes on your head. On the other hand, here we are a minority of the population with ashes on our heads, boldly proclaiming to the world, “It's Lent! It's time for repentance!”

It is time to do personal house-cleaning, to empty the cupboards, to take a good look inside and scrub the caked on “goop” that has accumulated over the past year. For once the cupboards are clean again; we are able to restock and fill our shelves for the Easter celebration. We are able to die to our selves and rise again fully cleansed by the love of God.

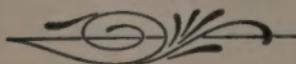
This Sunday may be Committee Meeting or Lawn Mowing Day; it may be Sunday School Day or Soccer Game Day. But it most certainly is a Sunday in Lent.

So, I invite you, therefore, in the name of the Church, to the continued observance of a holy Lent, by self-examination and repentance, by prayer, fasting and self-denial, and by reading and meditating on God's holy Word.

Keep those ashes on your head. They are the stuff of which the sacred is made.

—The Rev. Kristin Neily is senior associate for education, youth and the arts at All Saints' Church in Pasadena, California.

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## FATHER KNOWS BEST

CONTRARY TO popular opinion, sin is not what you want to do but can't; it is what you should not do because it will hurt you—and hurt you bad. . . .

God is not a policeman; He is a Father concerned about His children. When a child picks up a snake and the father says, "Put that down right this minute!" the child thinks he's losing a toy. The fact is, he is not losing a toy; he is losing a snake.

—Steve Brown in *Key Life*  
(July–August 1994)

## NOT HENRY'S!

REGARDING THE editorial, "The Man Who Would Be King," it is astonishing to read that King Henry VIII "founded" the Church of England.

There is no place in Anglican liturgy, ceremonial or apology where such a statement has the least support. Henry remained, lifelong, a product of the older order and only gave sorry occasion to the continental reformation ferment as it came at last to England.

Should your allusion be, rather, to the reformed Church of England, well, that's another matter. One, two, three reigns later, the Elizabethan Settlement defined the continuity of the Church from even Apostolic times, as to which there may be debate with the Roman Church but certainly on a higher level than Henry's "founding."

By the way, Episcopalians have parishes dedicated to St. Charles the Martyr (Charles I) and to St. Thomas More, to the Precious Blood and St. Anthony of Padua, but none to Henry VIII!

Don A. Whitcomb  
St. Charles, Missouri  
in a *Letter to the Editor*,  
St. Louis Post-Dispatch

## WELCOME, LENT

GEORGE HERBERT WROTE a poem which begins: "Welcome, dear feast of Lent."

The real point of Lent for the Christian is a very positive road leading to Easter and its promise of a new life. With this in mind, we need to be outward-looking and not too much concerned merely with our own soul's health. If we turn the season of Lent, and its disciplines, totally inward, we then become like hot-house plants, thriving only in the sheltered conditions of a narrow religious environment. We need to be hardy perennials which survive in all conditions. As I understand it, healthy perennials require a little pruning and cleaning up and extra nourishment from time to time in order to be at their best. The point in all this Lenten discipline is not in being trim (if we gave up sweets), or fit (if we gave up being a couch-potato), or beautiful (if we gave up burning the candle at both ends) just for their own sake. The point in all this is to become a better part of the Church.

A Church should be a very outward looking community if it practices what it preaches about loving God and loving neighbor. New life, which we celebrate at

Easter, can mean new people and new relationships and healthy growth within a parish family. It can also mean spiritual growth for those who spend a little less time on themselves and a bit more time on caring for others, exercising hospitality, getting to know people better for their sake, making friends of the congregation, and, of course, that most outward of all activity—worshipping God. Using Lent for personal growth in the virtues of Christian living can be exceedingly important in our Christian journey. These disciplines fill life with something really important: a meaning and a purpose for living.

—The Rev. Jon A. Caridad  
Rector, St. Peter's-by-the-Sea,  
Gulfport, Mississippi



## LEADERSHIP!

WHERE HAVE ALL the leaders gone? I continue to hear and read about the leadership shortage in every aspect of life. Government, industry, the Church all appear to be suffering from a lack of leadership. The people of our land have become disgusted with the inability of those in leadership offices to do their job. In the face of the need for change, leaders seem paralyzed to do anything at all.

Since we are the people who often elect our leaders, perhaps the solution to the leadership crisis begins with us. We need a clear understanding of just what a leader looks like.

First, leaders are not managers or administrators. Leaders focus on "what" needs to happen. Managers focus on the "how." In the Church, we often confuse leadership with the other spiritual gifts. We think of a leader as one who is a good pastor, or good teacher, or good preacher. A leader may or may not possess one of these other gifts. Moses had none of them.

Leaders are people who have been given a vision from God which gives them focus and direction. By their very nature they are change agents. A leader can look

at a situation and visualize a more effective way of achieving the mission God has placed before the people. Leaders are not self proclaimed. Leaders are identified by their history. If they have only maintained the status quo, then they are not leaders. Leaders are not content merely to be a part of an historic church, they dream of a history making church.



Leaders do not visualize a different way of doing things merely for the sake of change. Leaders have a sense of mission and understand clearly why things need to be changed. There are definitive reasons for their vision. Those reasons are always grounded in more effectively meeting the needs of all the people.

Leaders can communicate their vision with clarity. Leaders do not agree with whoever they talked to last. Leaders are not driven by the opinion polls. Leaders are not people pleasers. Leaders are secure in themselves and in their vision. They can justify their vi-

sion with sound reasons. Their vision is not a pipe dream. Leaders do not get caught up in popularity contests.

Leaders do not try to implement their vision alone. Leaders understand how to empower others. When others own the vision, they will make it a reality. Leaders are not concerned about control, or being in charge, or having it their way. They are committed to more effectively meeting the needs of those they have been given to serve.

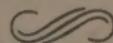
Leaders are notoriously non-competitive. Leaders know themselves well. They know the gifts that they do have and the gifts they do not have. They surround themselves with people who have the gifts they do not possess themselves. Leaders are team builders. However, the team is not built around the leader. Leaders have no interest in building fan clubs or gathering a group of admirers. The leader's vision will outlive the leader.

Leadership is one of the gifts of the Holy Spirit. Those who attempt to exercise this gift will always be out in front. They will be on the cutting edge. This makes them easy targets for criticism and attack. The most destructive attack comes not from those outside the community, but

from would be followers.

God wants to give us leaders. He has gifted many in our Church and nation with the gift of leadership. We, however, must be able to discern this gift. We need to be able to recognize leadership when we see it. Leaders bring us a vision of what God would like to give us. They have a dream of a more effective way of doing the work God has given us to do. When we fail to discern leadership, we hurt no one but ourselves.

*—The Rev. Dennis Maynard  
Rector, Christ Church  
Greenville, South Carolina*



## WORLD LOVE ISN'T REAL LOVE

CHRISTIANS STATE glibly that they love the whole world, while they permit themselves animosities within their immediate world. World love is a philosophical credo. But loving the world at large can only be done by loving face to face the world that is not so distant. It is foolish to say we love humanity; it's people we can't stand.

*—Calvin Miller  
in The Taste of Joy*

## READING THE BIBLE

ONE OF THE hallmarks of the Reformation of the Church in the sixteenth century was the reappearance of the Bible as the center of attention for Christians. It had never been "lost" of course, and the idea of going "back" to something that was always there is absurd. But it was there in the minds of theologians and scholars, not in the minds and hearts of the people of the Church. Part of the difficulty was mechanical. Books were reproduced by hand and were expensive. Only great libraries and princes could afford them. Furthermore, not many people could read or write. The invention of printing coincided with the spiritual impulses that issued in the Reformation, and the two things co-operated to put the Bible into wider circulation than it had ever had. From the sixteenth century until now it has remained overwhelmingly the "best seller" of all time, the most-read, most-published, most-translated, most-studied book in the world.

When Henry VIII ordered an English Bible to be placed on a lectern in every Church and Chapel in his country his act showed what was happening not only

in the Reformation Protestant Churches but in the Reformed Church of England, and, later, even within the Catholicism of Rome herself (the Council of Trent). The Bible was uncovered for the eyes of all Christians and Churchmen during this time. It has remained the center of authority and argument ever since. The ground of understanding among Christians shifted from theological disputation to the nature and meaning of Scripture. There it remains to this day.

No book has ever been subjected to so much concentrated attention of all sorts—professional, analytic, liturgical, spiritual, personal, critical. The Bible has survived it all. It will survive even the simple-minded but sincere approach of the Bible-study testimonial groups in which the text of the Book, the *what* is written, appears most often as a launching pad for personal and frequently eccentric flights of religious fancy and enthusiasm. The worst one



can say about this is that it is well-meant, but boring. We bear with each other in charity at such moments, but it is not very helpful about the Bible as such.

However, I know that I had to find my own way with the Bible. Apart from the Gospels and the Psalms, and a few stories in the Old Testament, I simply did not pay much attention to it. I heard it read in Church and was glad enough to hear it, but it did not engage me. It was only at Seminary, when I met Cuthbert Simpson, that I realized the Old Testament was the utter marvel of literature that it is, and began to be fascinated. In particular, Dr. Simpson's presentation of the whole story of the chaos in Israel during the time of the Judges, the emergence of the monarchy under Saul, the great matter of David, and the collapse of coherence and community at the accession of Solomon made me realize that here was a story of Shakespearean dimensions presented by a writer of Shakespearean grasp and power. And all this in the tenth century before Christ. It was even older than my beloved Homer, and no less marvellous.

Now I realize that this finding of the Bible was with me a literary matter. It did not rest on authority or on any kind of preconceived

notion of revelation, and certainly not on the dull, unimaginative encounters I'd had with the Bible under supervision in the Church. All of these things may have had their uses, but none of them made any conscious difference to me. What made the difference was the discovery of an imaginative literature at the highest level, and the fascination it exercised for my mind. That fascination—what many other Christians have discovered by other roads than my own—is still in effect.

The best counsel for reading the Bible that I've ever heard was given by Benjamin Jowett, the mid-nineteenth century Master of Balliol College, Oxford, and the most celebrated of translators of Plato. He said you should begin by "reading the Bible as if it were any other book. You will soon find out that it is not like any other book in the world."

*The Rev. William H. Ralston*



## A LENTEN PRAYER

LORD, bless to me this Lent.

Lord, let me fast most truly and profitably,  
by feeding in prayer on this Spirit:  
reveal me to myself  
in the light of thy holiness.

Suffer me never to think  
that I have knowledge enough to need no teaching,  
wisdom enough to need no correction,  
talents enough to need no grace,  
goodness enough to need no progress,  
humility enough to need no repentance,  
devotion enough to need no quickening,  
strength sufficient without thy Spirit;  
lest, standing still, I fall back for evermore.

Shew me the desires that should be disciplined,  
and sloths to be slain.

Shew me the omissions to be made up  
and the habits to be mended.

And behind these, weaken, humble  
and annihilate in me  
self-will, self-righteousness, self-satisfaction,  
self-sufficiency, self-assertion, vainglory.

May my whole effort be to return to thee;  
O make it serious and sincere  
persevering and fruitful in result,  
by the help of thy Holy Spirit  
and to thy glory  
my Lord and my God.

—Eric Milner-White

## COLLISION

*"Who His own self bare our sins in His own body on the tree."*  
I St. Peter ii 24.

THE CROSS OF JESUS is the revelation of God's judgment on sin. Never tolerate the idea of martyrdom about the Cross of Jesus Christ. The Cross was a superb triumph in which the foundations of hell were shaken. There is nothing more certain in Time or Eternity than what Jesus Christ did on the Cross: He switched the whole of the human race back into a right relationship with God. He made Redemption the basis of human life, that is, He made a way for every son of man to get into communion with God.



The Cross did not happen to Jesus: He came on purpose for it. He is "the Lamb slain from the foundation of the world." God became incarnate for the purpose of putting away sin; not for the purpose of Self-realization.

The Cross is not the cross of a man but the Cross of God. The Cross is the exhibition of the nature of God, the gateway whereby any individual of the human race can enter into union with God.

The centre of salvation is the Cross of Jesus, and the reason it is so easy to obtain salvation is because it cost God so much.

—Oswald Chambers

## MEDITATION

THIS STRIKES ME as . . . not the rather fiddling obsession with envy and anger and small untruths that we often make it out to be, but something much more terrible—a determined, obstinate choice of unreality and self-deception which has become a whole life-style. For the most part we are as unaware of it as we are unaware of our own appearance seen from the back view, too unaware to confess it. It is only when we catch a sudden glimpse of our own unreality through the distortions it may produce in our children, our marriage partners, or others who are close, that awareness breaks through.

—Monica Furlong,  
Christian Uncertainties,  
(Cowley, 1982)

## THE COMFORTABLE WORDS

WHEN I WAS attending seminary (lo, these many years ago), the seminary in question being easily the most Anglo-Catholic in emphasis among those of the Episcopal Church, it was not merely common, but almost *de rigueur* among the students to "poke fun" at the use of the "Comfortable Words" in "Dr. Cranmer's Liturgy." Knowing almost nothing about such things, and thus serenely convinced of our limitless wisdom, we decided that the intent of this series of Scriptural quotations *must* be to "undermine" the priestly absolution just given by the Celebrant. "Pay no attention to that," we just knew Cranmer was trying to tell us; "here are some nice Bible quotes."

It was a theory, even one designed to make those who favored more "advanced" liturgical practices over those of the Prayerbook "feel good about themselves." "When the Prayerbook is revised," we told each other, "we'll get the Absolution placed *after* the 'Comfies' (as we called them) "to show that it's the really important thing." (Well, the Prayer-

book did get revised some seventeen years later, but the "Comfies" stayed right where they had been in Rite I, although they disappeared completely from Rite II. The problem with our theory was that it was a *mistaken* theory. Not all sophomores are undergraduates.

In later years (*much* later), I was otherwise instructed by a self-taught Canonist that as a bishop I should say the Comfortable Words even when another priest was the Celebrant of the Communion. "They go with the Absolution," he insisted. He, too, was wrong, and in the same way as we hydro-auricular seminarians had been before. It is the Celebrant himself who should speak these Words.

The Comfortable Words function in the Anglican eucharistic rite as a kind of "segue," a way to get from here to there—from one theme or topic to another. (This point was first noticed, or at least first brought to my notice, in an article by the revered Fr. Roland Palmer, SSJE, of Canada.) In some eucharistic forms—notably the modern ones—there is a sort of penitential rite just at the beginning. The modern versions (whether in Anglican "Alternate Service Books" or in the Roman "Novus Ordo") are often extremely truncated.

For historical reasons, having to do with Cranmer's insertion of an "Order of Communion" in English into the Latin Mass as early as 1548, our classical Anglican "penitential rite" consisting of the Bidding, the General Confession, and the Absolution, comes just following the Prayer for the Whole State of Christ's Church and before the formal dialogue between Celebrant and People (called for short the *Sursum corda*) which leads to the *Sanctus* (Holy, Holy, Holy) and the Prayer of Consecration itself. It is a point of transition in the service.

Just at this point, when we move from contemplation of our sins to what God has done (and does until the end of time) about them, come the Comfortable Words. They lead us up to the holy Sacrifice, and thus are sacrificial in character. God so loved that He gave (sacrificed) His only Son for us, to redeem us from our sins and give us life eternal. St. Paul reminds us that we must all acknowledge the truth that in Christ Jesus God came into the world (became Incarnate) to save sinners (the Atonement). St. John states that Jesus, the Righteous One, is the propitiation for our sins. He lives still (the Resurrection) and forever presents his sinless and acceptable offering be-

fore the heavenly throne on our behalf to the Father (the Ascension).

Thus are we led from the pit of our sins, by God's Incarnate Son, up the Hill of Calvary to His self-offering (oblation) for the world, to His empty tomb, and beyond into heaven itself. And this in the words of Scripture itself, to take us from where we are to where we need to be, to where the Holy Communion was provided by our Lord to take us—to the courts of heaven, there to be received as "admissible" (if you will) because we are one with Christ, and our worship there acceptable because our offering has been made one with Jesus' own.

All of that from these few words; some "segue"! It shows not only how silly we were back in seminary days (when we knew all, and were willing to explain to any casual—or captive—listener how much less our forebears knew than we). It shows as well the craftsmanship that went into the classical form of our Anglican liturgy and stands as a warning to such liturgical tinkerers as might wish to find "material" in the Comfortable Words for their experiments.

—The Most Rev. Louis W. Falk  
via Ecclesia

## CLACKETY-CLACK

IT IS 9:00 P.M. on Wednesday, April 20. For 6 days I have been laboring to find a few spare moments to reflect upon how I incorporate faith into my work. In the morning, I board that train called "work" and, upon crossing the threshold of my house, before I even get to my own sidewalk, I begin hurtling down the tracks towards that railyard called the "office." Hear the whistle blowing? It's my carphone; or, the laser printer is out of paper (again).

It is not easy to carve out that time, to carve out any time, simply to think. You're on those steel rails of the daily routine. The clackety-clack of phone calls, conferences, meetings, reading advance sheets, reading correspondence, reading the endless attachments, enclosures and FYIs, answering questions, writing letters, drafting contracts, scribbling post-it notes, faxing this and copying that and faxing faxing. Clackety-clack.

As I was saying. I have been laboring for several days to stop laboring for a few minutes to think about faith and prayer and God and Church and where they fit in my workday.

Today, after work, I was rushing to school to catch the final 10 minutes of my son's parent-teacher conference before I was to take the car to the dealer for service (before they closed for the night) and hopefully get back to school in time for my daughter's parent-teacher conference. In my mind I was running the instant replay of the board meeting I had just left. At this meeting, I spoke out passionately for something I believe in very strongly. In fact, I sur-



prised myself at this meeting, which, when I think about it, was like any number of hundreds of similar meetings I attend every year. On the playback, I heard, again, the emotion in my voice, the strength of my convictions, and the silence which ensued following my remarks. I had not intended to be so forceful. In fact, upon reflection, I was slightly embarrassed.

The question at issue for this organization was "why are we here?" My clients, many of whom

are struggling entrepreneurs, ask this question a lot. I was answering it this time from 16 years of prior association, from the center of my heart, from the furnace, stoked-up hot, driving the locomotive inexorably forward. Sometimes, your passion gets the better of you. And, sometimes, you're glad. At this meeting, with this fundamental issue on the table, I could not have done otherwise.

Like a bolt of lightning, on the way to school, between work, charity, parenting and auto-maintenance, it struck me—I can't force faith and prayer and God and Church to "fit" into my workday. They are there, always. And if I am fortunate, open and available, and, above-all, listening, I will sometimes get in touch with them, or they with me, even if only for a few moments of bombast and table-pounding. When I realized that faith and prayer and God and Church had made their own space in my day, I laughed out loud at the irony of this revelation. On the way to school, etc., I tasted the sweetness of my own humility and insignificance in the face of so much that I don't understand.

—Eric Christiansen  
Christ Church, Whitefish Bay,  
Wisconsin



## THE CHURCH OF ENGLAND

I CANNOT HELP admiring Digby Anderson's nerve in his article 'Does the Church of England still believe in God?' He parades a number of opinions masquerading as facts.

He says the Church is hugely in debt. Rubbish. Its assets are £2.5 billion and growing. What we are short of are liquid funds. Church members are digging deeper into their pockets to find the wherewithal to maintain more than 10,000 clergy. They raised more than £16 million to support inner-city projects, so they can do it.

Mr. Anderson also claims the Church can no longer support work among the sick and the dying or keep missions open. This is absolute tosh. A new congregation has been set up every two weeks since 1991. Membership has been steady at 1.5 million since 1988. In addition to more than 10,000 full-time clergy, there are another 5,000 licensed to help out, not forgetting 8,000 readers. Add to these 117 prison chaplains and 275 full-time hospital chaplains. In all, 28,000 clergy and laity are licensed to officiate in the Church.

In 1991 there were 225,000 baptisms in the Church of Eng-

land. Most funerals with a religious ceremony are Anglican. One third of all marriages take place in Anglican churches.

Mr. Anderson also says we have given up on the family. Presumably he has forgotten the Children's Society—full title, Church of England Children's Society—the work of the Mothers' Union and the Bishop of Worcester's concern about one-parent families.

I thought blaming the Church for the spread of AIDS was really pathetic. The House of Bishops has stressed that sexual relations belong in the context of marriage. What else does he expect?

To cap it all, he says we have reneged in the past on religious education. Yet it was the Bishop of London who successfully tabled amendments to the 1988 Education Act, ensuring that the majority of acts of school worship were broadly and mainly Christian.

I would be the first to acknowledge that the Church of England is far from perfect. The picture Mr. Anderson paints simply reflects his own prejudices parading as fair comment and bears no relation to reality.

—*The Rev Eric Shegog,  
General Synod of  
the Church of England*

## THE ANNUNCIATION

THE ASSOCIATION OF March 25 with the Annunciation can be found as early as the third century. The festival celebrates the episode in St. Luke 1:26-38. God sent the angel Gabriel to Mary, a virgin of a town in Galilee called Nazareth, to announce that she would bear a son whom she would name Jesus. He explained that the Holy Spirit would come upon her and that the power of the Most High would cover her with its shadow, the cloud which in the scriptures symbolizes God's presence. At first fearful, Mary accepted her destiny, saying, "Behold the handmaid of the Lord." It is believed that at that moment the Son of God took flesh in her womb. Hence, the Annunciation is the feast of the Incarnation—"The Word became flesh . . ." This event is frequently represented in the life of the Virgin in art.

In the Julian calendar the 25th of March was the vernal equinox, when day and night are of equal length, which represented creation and the new creation. When Christ became man, He represented a new creation recalling the first creation when God said, "Let there be light." This

happened when He divided light from darkness. It is the day of the incarnation of the second Adam who was born nine months later on 25 December, the feast of His Nativity. In England, the feast of the Annunciation is traditionally "Lady Day." The hymn *Ave maris stella* is said to have been first used as a hymn for this feast.

—The Rev. Dr. Richard Cornish Martin,  
Rector, St. Paul's Church,  
"K" Street, Washington, DC



## THE PEACE

*The Peace of the Lord be always with you.*

WHEN WE TALK about God's purpose in Jesus Christ—His life, death, resurrection, and ascension—we are talking first and foremost about **reconciliation**. As one surveys life, from the history of the human race to one's own experience, it is not difficult to see that, simply put, things are not as they should be, nor could be. Further, the root of the problem might well be characterized by the term **estrangement**. As the Church understands it, estrangement is both a consequence and a condition of sin. As it is, estrangement pervades all relationships: our relationships with each other; our relationship with Creation; our relationship with ourself; and, of course, our relationship with God, where the whole problem began in the first place.

Continuing with the Church's understanding of things, the antidote to estrangement is Jesus Christ. As St. Paul puts it in *Colossians*: ". . . through (Christ) God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once

estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death. . . ." [I:20-21].



In this sense, the exchange of the Peace would be an important preparation for Holy Communion. This exchange would be initiated by the leader of the worship, who used the following words, known as the "pax": "The Peace of the Lord be always with you," to which the congregation would respond, "And with thy spirit."

The first English Prayer Book (1549) included the pax, but with no mention of any accompanying gesture. The 1552 Prayer Book completely eliminated any form of the Peace. The current Book of Common Prayer (1979, Episcopal Church USA) has restored the pax to its ancient position in the liturgy, preceding the Offertory under the designation, **The Peace**.

Taking a look at the Peace in the Prayer Book (pp. 332, 360), we find the following. The Celebrant initiates the Peace with the words "The Peace of the Lord be with you." The people respond "And with thy spirit/And also with you." Next the rubric says simply *Then the Ministers and People may greet one another in the name of the Lord.* Two things to note here. First, as indicated by the word "may" in Rite I, amongst the people any additional exchange is optional. Second, if local custom dictates or the people are so moved, then greetings amongst the people and ministers are to be "*in the name of the Lord.*"

The qualifier "*in the name of the Lord*" is especially important because it indicates the particular nature of this greeting. When a Christian greets another within the Holy Eucharist it is in recognition of Christ as Reconciler and Peacemaker. Furthermore, in a very concrete way the passing of the Peace, especially when it is accompanied by a gesture such as shaking hands, reminds us that we are the reconciled, those who are free to greet one another openly, respectfully, and grace-fully in the knowledge that it is Christ who makes possible all true reconciliation.

It is important to realize that the passing of the Peace is a *liturgical* action, not to be confused with a social interaction. As Professor Leonel Mitchell points out in his book *Praying Shapes Believing*, "[The exchange of the Peace] is not a 'folksy' greeting of one's friends and neighbors but a solemn liturgical rite." Unfortunately, many Episcopalians do mistake the Peace for a time to say "Good morning" or even to strike up a conversation.

Again, the Peace is a liturgical act: it functions as a part of the larger liturgy of the Holy Eucharist. As such, the Peace is a ritualistic realization of the purpose of Christ, which is reconciliation. It is not a social exchange, because if it were, it would then be governed by our own personal inclinations: whom we happen to favor, how we happen to feel, what we happen to presume about ourselves and others, and so on. In stark contrast, the liturgical exchange of the Peace is governed by one foundational reality: Christ. This never changes. The only question is whether we will participate in this reality, which is the Peace of Christ.

—The Rev. Lupton P. Abshire  
Christ Church Georgetown,  
Washington, DC

## PONTIUS PILATE: ALIVE AND WELL

WE HEARD IT SAID that Pontius Pilate deserves a better press than he's gotten down through the centuries. "I find no crime in this man," he said of Jesus. And he tried to save Jesus by offering to release Him according to an old custom which called for a criminal to be set free at Passover time. It's therefore unfair to say that Jesus "suffered under Pontius Pilate," some people say. Pilate wasn't responsible for what happened—he was just trying to maintain order and administer justice. He was doing his job—and it should be remembered that he spoke the truth about Jesus.

Yes, Pilate spoke the truth. Jesus was guilty of no crime, and that's what Pilate said. Standing in the presence of the One by whom all truth is weighed, Pilate said there was nothing criminal about Him. It is as if a bachelor had said of an eligible young woman that there was nothing about her that would make her a bad wife. Such a remark may be true but it shouldn't be confused with "I love you and want to marry you."

Pilate kept his options open and covered his posterior. He risked nothing. His remark was

safe, cold, calculated, detached, non-committal. Pilate is often pictured washing his hands, saying, "I am innocent of this man's blood." But after washing his hands he handed Jesus over to the mob and said, "See to it yourselves." I prefer to picture Pilate holding his finger into the air to test the wind. Pilate made suggestions, offered compromises, threw up trial balloons. But he never did anything until he had tested the wind—and then he let the wind carry him along, never mind what kind of wind it was. Pilate was the ultimate "law and order" man. Justice, truth, and integrity gave way to keeping the peace.

Pilate's disciples are many. It's easy to speak the truth dispassionately, without conviction. We glibly affirm that Jesus was the Son of God, or at any rate a great example and moral teacher. The world would be a better place, we say, if His teachings were more widely followed. We want our children "exposed to Christian teaching."

Pilate's Jesus is a popular Jesus because He demands nothing. He is an intellectualized, bland, sanitized, gutless figure whose function is to bless the spiritual inertia of people who don't want to commit themselves to Him. It is not that we are incapable of being

aroused. We are often and easily aroused—by our drive to win, build, earn, conquer, and seduce. About these things we can speak with passion and conviction. But as for Jesus—well, we find no crime in Him. Does Jesus challenge our accepted beliefs? Does He push us to deeper and perhaps less comfortable positions that we would have chosen for ourselves? Does He accept whom we would not accept, forgive what we would not forgive? Does He call us to repent and change our lives? Dis-

passionate endorsement is not an option for those who hear such challenges in Jesus' voice. Dispassionate endorsement of Jesus is the same as rejecting Him. Our options are only two: to surrender our entire hearts and wills to Him, or to refuse to surrender. There is no other ground. Call Him Lord or reject Him—but it will not do to “find no crime in Him.”

—The Rev. Richard H. Schmidt  
Rector, St. Paul's Church,  
Daphne, Alabama



## STRIP AND RUN, OR RETIRE

**S**Trip and Run, or Retire" are words written over an entrance to an ancient Greek stadium. It was a challenge then and it is now. St. Paul must have had that in mind when he urged the Christians to run the race that was set before them; "the race of life." For if youth has learned something of the discipline and the enduring pleasures of art, music, literature and science; if from association with their fellow men they have gained greater ability to live and work with people; and if they retain and develop those spiritual values basic to all human existence, they can run the race and challenge life with quiet confidence.

Youth today faces an intricate and insecure world—a world which has become so baffling as to cause some to despair that it can be mastered. But life in all ages has appeared to the people of that period as baffling and insecure. There is no reason to doubt that our modern world can be mastered if we summon intelligence and patience to assist us.

Youth will meet many problems they cannot evade and many troublesome decisions will have to be made. This is the burden life

places upon all of us. However, it is the wail of a defeatist and the cry of a coward which asserts that young men and women face a future of diminishing opportunities.

We are also being told by some that it is the fast tempo of our modern life that kills. That is not so. If we keep alive our creative instincts there is no limit to the speed at which we can move. It is boredom, lack of strong interest and failure to grow that destroys. It is feeling that nothing is worth while that makes men ill and women unhappy. So Strip and Run, or Retire! And it is for Christian youth whose faith finds "focus, fulfillment and fellowship" in the Person of our Lord to make known to the world Christ's principles and ideals, showing the people of our day that He can be as much to them as He was in the days when He walked along the Galilean shore or sat with the fishermen by the sea.

*The Rev. Marius J. Lindloff  
Rector, St. Paul's Church,  
Fayetteville, Arkansas in 1935*



## TEARS

## THE CROSS

YOU NEVER KNOW what may cause them. The sight of the Atlantic Ocean can do it, or a piece of music, or a face you've never seen before. A pair of somebody's old shoes can do it. Almost any movie made before the great sadness that came over the world after the Second World War, a horse cantering across a meadow, the high school basketball team running out onto the gym floor at the start of a game. You can never be sure. But of this you can be sure. Whenever you find tears in your eyes, especially unexpected tears, it is well to pay the closest attention.

They are not only telling you something about the secret of who you are, but more often than not God is speaking to you through them of the mystery of where you have come from and is summoning you to where, if your soul is to be saved, you should go to next.

—Frederick Buechner



WHEN YOU'RE A lawman and you're dealing with people, you do a whole lot better if you go not so much by the book but by the heart.

—Andy Griffith

Jesus said, "If any man come to me, let him deny himself and take up his cross and follow me." This call is not often heard in churches today, even in those called "evangelical." We often hear exhortations which outline all the benefits of salvation, but seldom is a prospective convert told that Jesus' invitation is first a call to the death of self-centeredness and then a call to be ready for suffering. In the past the Christian Church really made an impact when it was clear that the cross stands both for the historic self-sacrifice of Jesus and for the daily self sacrifice of those who identify themselves as His followers. Years ago Anglican children received Sunday School attendance pins bearing the motto, "No Cross, No Crown." When this becomes the heart motto of every professing Christian, then we may expect many others will also enlist under the sign of the cross.

—The Rev. Al Reimers  
Ontario



EVERYONE SAYS forgiveness is a lovely idea until they have something to forgive.

C. S. Lewis

## "ANGLICAN"

"I WOULD HATE TO BE leading the Anglican Church at the moment, not least because it really is very difficult to know what it means to be a member of the Church of England any more. I could take you to an Anglican church where the vicar is leading his people into Spirit-filled revival, and to another where God is regarded as a sort of amiable parish worker, whose role is non-intrusive and politely uncritical at all times. An Anglican might be an atheist or a believer, a charismatic or a conservative evangelical, a ceremonialist or a simple soul. He might attend a Mass, or a Eucharist, or a Communion, or he might even go to Morning

Prayer or Evensong. Anglicans are strongly in favour of the ordination of women, and also strongly against it. The ordination of practising homosexuals is completely unacceptable, and, of course, totally acceptable as well. Anglicans are assured that Jesus died to save them from their sins, but they also believe that atonement is a peculiarly Jewish concept. The enthusiasm with which some Anglican churches reach out to meet social needs is matched only by the determination with which other Anglican churches do not. Not all of us are going to be saved and go to heaven, but, don't worry, we shall all be there."

—You Say Tomato  
by Adrian Plass & Paul McCusker



## RULE OF THREE

Three things to govern—temper, tongue and conduct.  
 Three things to cultivate—godliness, courage and gentleness.  
 Three things to commend—thrift, industry and promptness.  
 Three things to despise—cruelty, arrogance and ingratitude.  
 Three things to admire—dignity, intellectual power and grace.  
 Three things to give—alms to the needy, comfort to the sad and appreciation to the worthy.

—The Diocese of Moosonee  
Anglican Church of Canada

## NOVEL EATING BY THE GOOD BOOK

FEW PEOPLE TURN to the Bible for culinary inspiration. But author Paul Theroux found there's good food in the Good Book.

Theroux's latest novel, *Millroy the Magician* (Random House, \$24), his 29th, is about a health fanatic on a mission from God to clean up America's eating habits. Milroy preaches Revelations and regularity by opening a chain of restaurants that serve biblically inspired foods.

"There's grapes and pomegranates and figs. There's lots of salad suggestions. There's bread all through the Bible, and beans and fruits and fishes. Christ Himself mentions cumin."

The *Millroy* menu features a flavorful red snapper tucked into a crispy leek-potato crust; thick lentil and barley pottage (soup); and *Ezekiel* bread, a hearty, chewy loaf that resembles an Eastern flat bread with lots of seeds and spices.

But there is no meat in sight. Delving into the Bible confirmed Theroux's vegetarianism. "Sure, there's plenty of meat eating in the Bible. In fact there's so much roasted lamb that one can't help thinking of mint sauce. But I came to realize that meat was only

served on ceremonial occasions."

"There's a threefold pleasure in cooking," he adds. "The preparation. The joy of serving. And the pleasure of sharing. Dining together is a peace-making gesture."

—Cathy Hainer  
USA Today

### Lentil and Barley Pottage

2 cups diced onion  
½ cup diced celery  
1 cup diced carrot  
2 teaspoons chopped garlic  
3 quarts water  
1 cup brown lentils, soaked overnight  
1 cup barley  
2 thyme sprigs  
1 bay leaf  
1 teaspoon honey  
1 teaspoon red wine vinegar  
Salt, to taste  
Fresh ground pepper, to taste  
¼ cup cooked red lentils, for garnish  
¼ cup cooked green lentils, for garnish

In a large sauce pot, heat the olive oil over medium heat and add onions, celery, carrots and garlic. Cook, stirring gently until vegetables are slightly softer. Add water, lentils, barley, thyme, bay leaf, honey and vinegar. Cook until thick. Season with salt and pepper. Sprinkle red and green cooked lentils on top.

## THE APOSTLES' CREED

**I BELIEVE IN GOD**

I put my whole trust in God,

**THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH;**

And by this word "God" is meant the Father of whom Jesus spoke, to whom all power belongs and who made everything that exists.

**AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD,**

I put my trust in Jesus Christ, recognizing him as the ruler of our life, and as the only complete likeness of God, so that I am committed to following him in love—the love of God which he revealed.

**WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY,**

He is truly divine (conceived by the Holy Spirit) so that in him we can see what GOD is like, and he is really human (born of the Virgin Mary) so that in him we can also see what mankind is meant to be.

**SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED;**

He was a real man who died while Pilate was governor of Judaea (A.D. 26–36); that is, he was a man in history and not a myth.

**HE DESCENDED INTO HELL;**

He shared the common death of all men, joining himself with all who had died before. ("Hell" in this sentence means the state of the departed, not a place of punishment).

**THE THIRD DAY HE ROSE AGAIN FROM THE DEAD;**

After his burial, his followers recognized him in their midst as a life-creating spirit. (Luke 24:35, I Corinthians 15:44–45) imparting life to a new Body (I Corinthians 12:12–13).

**HE ASCENDED INTO HEAVEN AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY;**

He triumphed over suffering and death in a way that men could share. (Ephesians 2:4–6).

## FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.

All men are judged by Christ, whose standard we know; it is his own life; it is what human nature is meant to be. Our future judge is our present guide. ("Quick" means living.)

## I BELIEVE IN THE HOLY GHOST;

I put my trust in the Holy Spirit who works through people and events, especially through those who believe in Christ.

## THE HOLY CATHOLIC CHURCH;

I put my trust in the Church because it is God's creation (not man's); because it is Catholic, that is for everybody, everywhere, at all times; because it is Christ's Body (His person at work) and He can help people of every culture, age and place.

## THE COMMUNION OF SAINTS;

I trust in the fellowship of those who belong to God through faith in Christ. (In both Greek and Latin, the original languages of the Creed, this sentence means both "fellowship of holy persons" and "partaking of holy things," and one of these depends on the other as St. Paul says in I Corinthians 10:17).

## THE FORGIVENESS OF SINS;

Only God can deal with the past, so that only he can forgive sin. I trust in the forgiveness of past sin to make possible present comradeship.

## THE RESURRECTION OF THE BODY,

The body means the person, all that a man is. I am therefore committed to living as one whose every thought, word and deed must appear before God.

## AND THE LIFE EVERLASTING.

"He is not the God of the dead but of the living" said Jesus. Everyone who has ever been created by God is always the object of his love.

## AMEN.

"So shall it be" in Hebrew. This means that I will try to make my own everything which the Church has here placed on my lips.

## THE LORD'S PRAYER

### OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME:

He is Father, that is he cares for us; he is in heaven, that is he is great and mysterious. We pray that he will make himself known as Father (hallow his Name) and that we in our lives may make him known as Father.

### THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN.

May God bring his rule among men, and may we accept his rule over ourselves.

### GIVE US THIS DAY OUR DAILY BREAD:

We pray for our *needs* (not luxuries); our *needs* for this day (not worrying about the future); *our* needs (not mine only, but those of all men).

### AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US;

Only if we ourselves forgive can we be forgiven. It is forgiveness all round that we pray for.

### AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL;

The word for "temptation" meant religious persecution so great as to lead a man to forsake God. The prayer does not ask that we may be saved from troubles, but that we may be delivered from falling into the clutches of evil, and so, by God's help, preserve our integrity.

### FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOR EVER AND EVER, AMEN.

All power belongs to God including the power of prayer. ("For we do not know how to pray as we ought, but the Spirit himself intercedes for us . . ." Romans 8:26).

# CREAM OF THE CROP



*MY HEART IS READY: Feasts and Fasts from Fifth Avenue* is the current (spring) selection of the EPISCOPAL BOOK CLUB. John Andrew's third collection of sermons, all of which have been EBC selections, is written around the church year. There are five sermons for Advent, three for Epiphanytide and so on.

From his Advent sermons comes "The Road Makers": "You heard about John the Baptist in the gospel for today (Luke 3:16). . . . He was not merely a kindred spirit of Isaiah the prophet; he was Isaiah's mouthpiece to his generation; the fulfillment in himself of Isaiah's prophecy of the voice crying in the wilderness, 'Prepare ye the way of the Lord! Make straight in the desert a highway for our God! . . .'"

"John is absolutely fearless and is absolutely unsparing. The nation of Israel managed to convey to the countries [which] surrounded them the impression that they regarded themselves as special, favored, unique in the affec-

Divine protection, superior to their pagan neighbors and altogether impossible to get along with. . . . And they had a fixed notion that their progress to their Divine destiny and everlasting blessedness was on automatic pilot. God had made His home with them. That same Lord would one day suddenly come to His Temple, the house they had built for Him, and meanwhile they would wait. . . ."

"Adders sunning on a rock. Lazy snakes. And John pitches in. What you need, he says, and you need it now, is a little less self-congratulation and a great deal more self-examination. The favorite indoor game of plugging loopholes in the Law will not save you Pharisees or make the nation water-tight from the flood of the Divine wrath. What you need is to say [you are] sorry, to turn back and to seek the living Lord with fruits of repentance. Wake up! Shape up! Repent and come through the waters of baptism to be cleansed and refreshed for the task.



# The Episcopate

## Current, Full

FROM 'way out in left field comes an EBC questionnaire from a member who must have taken his time to think about his response most carefully. He admits "I don't remember [when I joined the Book Club], but it was a good many years ago." His ratings generally follow the composites; for instance he rated William Sydnor's *More Than Words* at 7, the composite is 6.696. On the other hand, he rated Edward Gleason's *Redeeming Marriage* at 9 against a composite of 6.187 and *The Joy of the Saints*, edited by Robert Llewelyn, at 3 against a composite of 7.5, all of which serves to show that while EBC members have much in common in their preferences, they also have very definite personal likes and dislikes. Our tardy, but very welcome, responder sums up his feelings about EBC thus: "I am generally pleased with selections . . . and find belonging to EBC a helpful way of being informed (and often entertained). Keep it up!"

The summer selection marks the first appearance of John Stott, sometime Rector of All Souls' Church, London, and author of thirty-four books, as the author of a Book Club selection. The aim of a completely revised edition of *Men With a Message*:

*An Introduction to the New Testament and Its Writers* is to make it accessible to a new generation, recasting the language, relating it to recent biblical scholarship, and adding informative full-color maps and photographs.

The revision was undertaken by Stephen Motyer who teaches New Testament at the London Bible College and who wrote in his Preface to the current edition: "It has been a privilege to be involved in this revision of John Stott's earliest book. When it was published, he was the fairly recently appointed Rector of All Souls Langham Place in central London, and I was not yet at school. This is a testimony to the quality of the preaching enjoyed by the congregation at All Souls in those days, though this book started life as a sermon in a series there. In its first version, it bore all the hallmarks of what my young generation would call 'vintage Stott': based on a comprehensive knowledge of the text, marked by acute intellectual rigor and power of analysis, expressed in vigorous and demanding prose."

The "men" with a message are, of course, the four Gospelers, Matthew, Mark, Luke and John (although the order of the book puts Mark first).

# Book Club

## Guest Selections



well as Paul, James, Peter and John of

~~thems~~  
About St. Mark: "Mark's is the gospel for disciples . . . [and] was probably the first of the four to be written, and thus broke new ground and paved the way for the others to follow his pattern. His contribution

was enormous, for nothing quite like this had ever been written before . . ."

About St. Matthew: "If Mark's is the gospel of Christ the suffering Servant, and Luke's the Gospel of Christ the Universal Savior, Matthew's is the gospel of Christ the ruling King. . . . Jesus is the King, who by His birth, by His baptism, by His calling and teaching of the disciples, by His works of power and mercy, and supremely by His death and resurrection, has made the Kingdom of heaven both a present experience to be enjoyed, and a future hope to be expected."

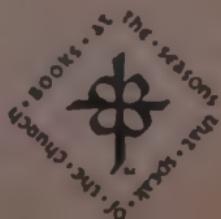
About St. Luke: "Luke's Gospel is in many ways the most distinctive of the three synoptic Gospels, and since he is the author of the Acts of the Apostles as well, Luke's literary contribution to the New Testament is greater than that of any other writer (more than a quarter of the whole)."

About St. John: "There are five separate documents in our New

Testament which are attributed to John, namely, the Gospel bearing his name, the three letters, and the book of Revelation. Of these, Revelation is so different in subject matter that it must receive separate treatment, whether or not it was written by the same John."

*Men With a Message* is due to be mailed to members the third week in May. The autumn selection, Herbert O'Driscoll's *For All the Saints* will be mailed in August.

Occasionally, some one of us here at Hillspeak who works with TAD and EBC (current, future and past) is heard to mutter plaintively, "What day is it? Better yet, what month is it?" Past, present and future tend to blend into one continuous flow what with deadlines for writing, mailing, and planning. Perhaps, if as Canon O'Driscoll maintains in *For All the Saints*, St. Matthew is "the consummate planner," we need to invoke his particular help and oversight.



"The task. To prepare the way of the Lord; make straight in the desert a highway for our God. The trouble is that Israel thought it had arrived; there was no road making seriously to do..."

"... Road makers don't stand high in any civilization. . . Road makers aren't heroes. They are functionaries. Expendable. Curiously and to our great discomfort God sees us as such. It is what we are supposed to be about. You might wonder what the valleys are, to be filled and what the mountains are, to be felled. The bleak fact is that the existing landscape has to be changed for the Lord. . . What about the valleys of ignorance, of illiteracy, of the poverty which exist . . ? The hungers that never seem to be fed, not only for food but for justice; the marginalized, the discriminated against ..? What about the mountains of uncaring from greedy landlords.? Or the drug-traffickers' profits from the young?

"... What we do from here can only scratch the surface we might say. But our efforts may dislodge a stone in the way of the Lord's path, or a pothole may be filled if we manage for instance to get a relationship right or bring a loved one to terms with his addiction, or put an apology in the place where we have caused hurt needlessly, or return something we owe, or

like a reputation we have slandered.

"Road makers for the Lord. There is much to be done. For Christ's sake let us get on with it."

In the introduction to *My Heart Is Ready*, Father Andrew writes that "preaching is treated with respect" by those who preach himself included, at St Thomas' on Fifth Avenue, New York City. These excerpts bear that out. The balance of the book bears that out. From Advent through Andrew's Day, these sermons will captivate, challenge and change you.

To begin a membership in the EPISCOPAL BOOK CLUB for yourself or as a gift, or to renew your membership, you may call 1-800-572-7929 (credit card orders only, please) anytime between 8 a.m. and 4 p.m., Monday through Friday. Or you may order a gift membership by using the coupon in the inside front wraparound of this issue of THE ANGLICAN DIGEST.

Still available is the winter selection, *Credible Christianity* by Hugh Montefiore, described in the Advent '94 issue of TAD. Whether you call or write be sure to specify whether you wish *My Heart Is Ready* or *Credible Christianity*.

The EPISCOPAL BOOK CLUB and THE ANGLICAN BOOKSTORE accept Visa, MasterCard and American Express.



## THE TEN COMMANDMENTS

1. I AM THE LORD THY GOD: THOU SHALT HAVE NONE OTHER GODS BUT ME.

You must let one supreme concern govern every interest of your life—namely the Will of God.

2. THOU SHALT NOT MAKE TO THYSELF ANY GRAVEN IMAGE NOR THE LIKENESS OF ANY THING THAT IS IN THE HEAVEN ABOVE, OR IN THE EARTH BENEATH, OR IN THE WATER UNDER THE EARTH. THOU SHALT NOT BOW DOWN TO THEM, NOR WORSHIP THEM.

You must not allow anything but God's Will to govern your life; not money, prestige, power, comfort, race, nation, government, not anyone nor anything other than God alone; the others may all become idols.

3. THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN.

You must be straightforward in speech and keep your word faithfully.

4. REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY.

You must devote Sunday to God by joining in His worship and by resting from unnecessary secular labour. You are made in God's image; therefore in your recreation let God re-create you in His image, so that you may be yourself and serve him.

5. HONOUR THY FATHER AND THY MOTHER.

Beginning with a loving regard for your father and mother, you must be loyal to your family, because the family is the basic unit of society.

*Continued*

**6. THOU SHALT DO NO MURDER.**

You must not endanger the life, or the physical or mental health of another person by any hostile deed, word or attitude.

**7. THOU SHALT NOT COMMIT ADULTERY.**

You must protect life using the powers of sex to build love and companionship, and for no other purpose.

**8. THOU SHALT NOT STEAL.**

You must respect the property of others. Property is one foundation of personality and includes the right to a good name and much besides material goods.

**9. THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.**

You must be loyal to your fellow man, not lying about him or gossiping.

**10. THOU SHALT NOT COVET.**

You must discipline your inner life so that your attitude towards others may become generous and creative, not grasping and destructive.



## WHY VEILS?

VEILS ARE MERELY liturgical cloths for covering various objects used in our worship of Almighty God. The most prominent is the chalice veil, that square of material, usually silk, and corresponding in color to the Eucharistic vestments. The post-Communion veil is made of fair white linen. These veils are used at every service of the Holy Communion.

During Passiontide, crosses, crucifixes, banners and religious art in the Sanctuary and nave are traditionally veiled in purple or black. By this we humbly recognize that God's thoughts are not our thoughts, nor our ways His ways (Isaiah 55:8). Who of us could fully understand the plan of Salvation? That God would come to us as a suffering servant? And that the Way of the Cross would define heaven's love, mercy, freedom, hope, and peace? Are not our minds still somewhat veiled?

The symbolic veils serve to teach and remind us of the unfolding of the Holy Mystery of the Word of God becoming flesh and dwelling among us.

On Good Friday the veil of the Temple was rent from top to bottom and exposed the "Holy of

Holies" to view. God was available (incarnation) to all.

The veil is used in the Epistle to the Hebrews as a symbol of the flesh of Christ (10:12), by which believers enter into the shrine of the faith (6:19; 9:3).

We do not yet fully see ("For now we see through a glass darkly, but then face to face" (I Corinthians 13:12). At Easter, we remove the veils that symbolized our separation from the blazing glory of God and re-live the walking from darkness into the shadows and then into the full Light of the Word in His resurrected glory.

—from the *Mariners' Church*  
Detroit, Michigan



## LIFE

O believe: thou wert not born in vain,  
thou hast not lived and suffered in vain!

What was created must perish,  
what has perished, rise again!

Cease trembling!  
Prepare thyself to live!

"Die Auferstehung"  
by Klopstok/G. Mahler  
—via Christ Church,  
New Haven, Connecticut

## IT'S MISSED

**S**INCE RETIREMENT, I have lived in a metropolitan area which has five Episcopal churches. None of them offers Morning Prayer with sermon as a Sunday morning service. Every Sunday morning service is Holy Communion.

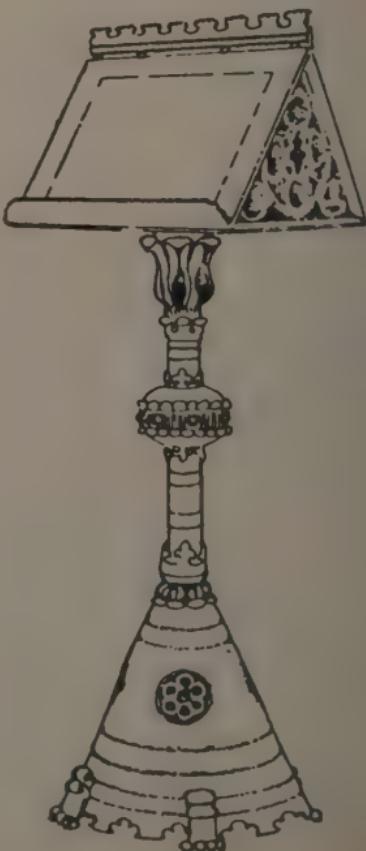
I find I have missed Morning Prayer and sermon with hymns, sung canticles, etc. Yes, the Eucharist is important to me, but so is Morning Prayer as a principal act of worship on Sunday morning.

I am aware that probably the majority of Christendom views the Eucharist as the normative and principal act of Sunday worship. I am aware, also, that the Standing Liturgical Commission of the Episcopal Church seems to share that view. Nevertheless, I am aware, also, that Jesus of Nazareth did not participate in a daily or weekly Eucharist. Probably He went to the Passover meal once a year. And, of course, He participated in the Last Supper—once in His life. Presumably, Jesus went to the synagogue service on the sabbath, which is a lot closer to the worship experience of Morning Prayer than it is to the Holy Eucharist.

I am writing to ask that our Church not abandon Morning

Prayer and Sermon as an important part of Sunday worship. In some holy and mysterious way, it makes me feel close to the living Christ just as the Holy Eucharist does. I hope some of the clergy will offer, at least occasionally, Morning Prayer and Sermon on Sundays.

—The Rev. David Meade Bercaw,  
Albuquerque, N.M.  
in *The Living Church*

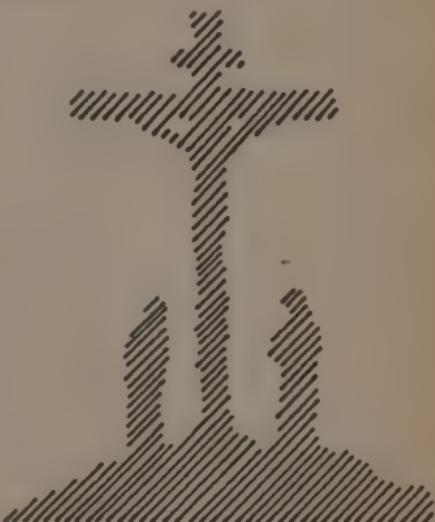


## ABSENCE

A POPULAR MONK in the Middle Ages announced that on a certain day he would preach about the grace of God. On that day, the cathedral was filled with eager listeners. The monk waited until the setting sun caught the stained glass windows flooding the church with vibrant color. When the last bit of light had faded from the windows, he went to the High Altar, took a lighted candle, and walked to the Crucifix. He held the candle beside the pierced hands, then the wounded feet, then the open side, and, finally, the brow which bore the crown of thorns. The congregation, deeply moved, sat still. They had come to hear a sermon on the grace of God, but found far more.

Mary waits by the Cross while her Son dies. Can there be any greater pain than to face the absence left by the death of a loved one with no one else around to provide a new presence, to fill the void from that loss? Jesus, sensing her need, speaks to His mother and His faithful disciple John. He told His mother, "Woman, Behold thy son." Then he told St. John, "Behold thy mother." He assured His mother that, in His absence, she would experience a new presence.

There are no words spoken from the cross that are more demanding for the Church than these.



Ours is a world filled with parents standing by a cross. A child is lost to cancer. A teenager is lost to a drunk driver. A Palestinian child is killed in a conflict she does not understand. A black South African youth is killed working for a freedom he has never known. A young adult falls victim to AIDS. Whatever may be the cause of loss or source of suffering, the presence of an absence results when there is an absence of a presence. As the Church, we are called to fill those absences with our presence.

—The Rev. Donald C. Howland  
via The Chapel Bell,  
Ladue, Missouri

## LAMB OF GOD

**F**IFTeen YEARS ago, Jeff Smith, known now as the Frugal Gourmet, was a Methodist chaplain at a small college near Seattle. He tells the story of driving one day in his Volkswagen beetle across the eastern part of Washington state. He was forced to a stop when a large flock of sheep were being herded across the road. As he waited, watching the sheep, the phrase "Lamb of God" drifted through his mind. Seized with the notion, he leapt from his car and bounded up to the shepherd and asked him, "What does 'Lamb of God' mean to you?"

The shepherd, initially startled by the abrupt question from a complete stranger, but sensing at some level the sincerity of the inquiry, looked Jeff in the eye and answered.

"I know exactly what 'Lamb of God' means," he said. "Each year at lambing time, there are lambs and ewes who do not make it. Inevitably, on one side of the field is a ewe whose lamb has died. The ewe is filled with milk but will not nourish any lamb she does not recognize as her own. Inevitably, on the other side of the field is a lamb whose mother has died. That lamb will starve because no ewe will accept and nourish it. So

the shepherd takes the dead lamb and slits its throat, and pours its blood over the body of the living lamb. Recognizing the blood, the ewe will now nurse and save the orphaned lamb. Through the gift of the blood of the lamb who has died, the living lamb is recognized and restored to the fold, nourished, and saved. That is the Lamb of God."

—Barbara Williamson  
Christ Church  
Whitefish Bay, Wisconsin



## GLORY

**I**N ORDER THAT we finite beings may apprehend the Emperor, He translates His glory into multiple forms—into stars, woods, waters, beasts, and the bodies of men.

—C.S. Lewis in *God in the Dock*

## ANGER

**A**NGER HAS MANY guises. Like the jester in a Mardi Gras parade, it's the smile that makes us uncomfortable. We know intuitively that there is something lurking behind the mask. Something meant for us.

Anger is a human emotion which needs expressing and, on occasion, exploring. The righteous anger of the prophets, the existential rage of the psalmists, and the indignation of Jesus while clearing the Temple are indicative of "redemptive rage."

On the other hand, anger can destroy, especially if focused internally. Peter Fleck writes in *The Blessings of Imperfection*,

"Being angry with oneself is a barren preoccupation. It wages a losing battle with the past. For what is done is done. One has to live with it, even if it is embarrassing, hurtful, imperfect. Ah, that's the word: imperfect. Because, in the last analysis, our anger at ourselves is aimed at our own imperfection. We want to be perfect, we want to do and say the right things, to stand for the right things. Toward everybody, parents, children, friends. Forget it. Reality just isn't structured that way. Our imperfection is God-given. We have to live with our imperfection. In humility."

—The Rev. Timothy D. Dobbins  
Rector, Church of the Redeemer,  
Bryn Mawr, Pennsylvania



## THE METHODIST BREAK

JOHN WESLEY TRIED unsuccessfully to get some of his lay preachers ordained by the Bishop of London. He finally came to the conclusion that a presbyter (priest) and bishop were the same thing; as a priest he began to ordain ministers for his societies. This action angered Charles, who held that John had usurped the power of the bishop; the brothers never agreed on this issue. Charles declared: "My brother has put an indelible stigma upon his name."

About sixty American Methodist preachers held a conference in December 1784 and elected Francis Asbury and Thomas Coke to be superintendents of the Church in the United States. Twelve other men were elected elders and allowed to administer Holy Communion. Soon afterward both Asbury and Coke assumed the title "bishop" over Wesley's protests. In a bitter letter to Asbury, Wesley wrote:

How can you, how dare you, suffer yourself to be called Bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; but they shall never by my consent call me Bishop!

The Methodist Church in America had become an independent Christian Church, with its own ministers and churches. The same path to independence would be followed in England, but only after John Wesley's death in 1791. Both John and Charles Wesley were priests of the Church of England, and remained so until their deaths. They are commemorated in the Episcopal Church calendar on March 3.

—William J. Whalen  
in Reaching Out to  
Methodists



I GO THROUGH life as a transient on his way to eternity, made in the image of God but with that image debased, needing to be taught how to meditate, to worship, to think . . .

—Lord Coggan,  
101st Archbishop of Canterbury

I SIMPLY ARGUE  
THAT THE CROSS BE  
RAISED AGAIN AT THE  
CENTER OF THE MAR-  
KET PLACE AS WELL  
AS ON THE STEEPLE  
OF THE CHURCH. I

AM RECOVERING THE CLAIM THAT JESUS WAS NOT CRUCIFIED  
IN A CATHEDRAL BETWEEN TWO CANDLES, BUT ON A CROSS  
BETWEEN TWO THIEVES, ON THE TOWN GARBAGE HEAP, ON A  
CROSSROADS SO COSMOPOLITAN THAT THEY HAD TO WRITE  
HIS TITLE IN HEBREW AND LATIN AND GREEK, AT  
THE KIND OF PLACE WHERE CYNICS TALK SMUT, AND  
THIEVES CURSE, AND  
SOLDIERS GAMBLE,  
BECAUSE THAT IS  
WHERE HE DIED AND  
THAT IS WHAT HE DIED  
ABOUT. AND THAT IS  
WHERE CHURCH MEN  
SHOULD BE AND WHAT  
CHURCH MEN SHOULD  
BE ABOUT.....

George MacLeod

via All Saints' Church, El Paso, Texas

## AND IN ALL PLACES

**THE FIRST COMPLETE BOOK** of the Bible has been published in Gullah. It's called *De Good Nyews Bout Jedus Christ Wa Luke Write*. The Creole language is spoken by some 250,000 people in the South Carolina low-country and the North Carolina, Georgia, and Florida coasts. Most Gullah speakers use standard English as well, but 20,000 speak Gullah exclusively.

**NASHOTAH HOUSE SEMINARY** has agreed to purchase Bishopstead, the historic home of Jackson Kemper, first Missionary Bishop of the Episcopal Church and first Bishop of Wisconsin. Located one-half mile from the Seminary property, it is listed on the National Register of Historic Places.

**THE VAST MAJORITY** of Americans believe in God (95%) and heaven (90%), according to the latest Harris Poll. The survey also found, however, that significant numbers who identify themselves as Christians do not believe in some tenets of their faith.

**FROM ENGLAND** comes news that Anglican and Methodist unity is emerging again as a

real possibility. At their fourth annual meeting, church leaders backed plans to hold exploratory talks early this year and to see if the time is right to seek "full, visible unity."

**THE REV. EDWARD STONE GLEASON** has been named Editor and Director of Forward Movement Publications, succeeding the Rev. Dr. Charles H. Long, who retired at the end of 1994.

**THE RT. REV. CLARENCE POPE**, retired Bishop of the Diocese of Fort Worth, is leaving the Episcopal Church and will seek to be "received into full communion with the Roman Catholic Church."

**SATELLITE TECHNOLOGY** linked 55,000 Christians from thirty denominations in what was called Canada's biggest prayer meeting. Televised simultaneously to twenty-five cities, the program called Canadians to prayer for themselves and their communities.

**STOCK CAR FANS** call it "racetrack revival." Those close to the racing scene say Christian influence in stock car racing is extensive. Hundreds of crew members and fans, as well as many of the top drivers on the NASCAR circuit, regularly at-

# LENTEN READING



**H**E LENTEN SPRING: Readings for Great Lent, Thomas Hopko. These forty meditations are clear, vital and refreshing, qualities often lacking in Lenten literature. Item SV11 (softcover, 140 pp) \$10, postpaid

**GREAT LENT: Journey to Pascha**, Alexander Schmemann. An easy-to-read short explanation of Great Lent, that time when all Christians prepare themselves for the coming of the Risen Lord. Based upon Scriptures, parables and themes found in the liturgical practice of the Orthodox Church.

Item SV12 (softcover, 140 pp) \$9, postpaid

**THE SCANDAL OF THE EVANGELICAL MIND**, Mark A. Noll "The Scandal of the Evangelical Mind," says historian Mark Noll, "is that there is not much of an evangelical mind." This critical yet constructive book explains the decline of evangelical thought on North America and seeks to find, within evangelicism itself, resources for turning the situation around.

Written to encourage reform as well as to inform, this book ends with an outline of some preliminary steps by which evangelicals might yet come to love the Lord more thoroughly with the mind.

Item E174 (hardcover, 254 pp, index) \$20, postpaid



**WE PREACH CHRIST CRUCIFIED**: Cowley's Lent Book for 1995, Kenneth Leech. A devotional look at what the Cross means to Christians as expressed in spiritual experience. A probing, thoughtful, and disturbing resource for group study during the weeks of Lent. Item C104 (soft cover, 130 pp) \$12, postpaid

**A KEEPER OF THE WORD: Selected Writings of William Stringfellow**, edited by Bill Wylie Kellermann. The theological legacy of William Stringfellow – Harlem street lawyer, social activist and commentator – is enjoying a revival among a new generation of Christians. This book is the "essential Stringfellow," gleaning the most significant of his work, including important material never before published. Item E163 (softcover, 440 pp\ bibliography, index) \$25, postpaid

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tend chapel services in garages just prior to the start of races.

**AMERICANS SHOULD WORRY** more about divorce and less about homosexuality, some conservatives are saying. At the Christian Coalition conference held recently, a speaker expressed the view that in terms of damage to children, the homosexual movement cannot be compared with "what divorce has done to this society."

**A BRONZE STATUE** of Dorothy Sayers and her cat, Blitz, was unveiled recently; it stands facing her house in Witham, Essex (UK), where she lived from 1929 until her death in 1957. Miss Sayers was a strong Christian apologist; one of her most notable works was a series of radio plays about the life of Christ, **The Man Born to Be King**.

**BY THE YEAR 2000**, one-half of the adults in the United States will be single and churches need to do more for people without spouses, according to Tim Cleary, a singles' ministries specialist . . . **TOTAL ATTENDANCE** at worship services across the country was 5.6 billion in 1993. Total attendance at professional sporting events (base-

ball, football, basketball) was 103 million, or less than 2% of worship attendance.

**MANY OF ENGLAND'S** historic cathedrals are so desperate for money that they are seeking advertisers. The choir at Bristol Cathedral, for example, is sponsored by a British power conglomerate, while Lincoln Cathedral has been backed by a bank. A dilemma confronts cathedrals which are unable to bear the cost of maintenance. Sponsors expect a return for their money, including discreet advertisements placed where worshipers will see them, but there are those who say places of worship risk losing their proper atmosphere as houses of prayer.

**THE TOWN COUNCIL** of Menhaemya, Israel, is proposing to build a Garden of Eden theme park. The council believes the garden described in the Book of Genesis was located nearby. The River Jordan will be resculpted to its former shape and will be surrounded with a wild fruit garden, presumably including an apple tree.

**IN PREPARATION** for a proposed book, the Rev. Christopher L. Webber is accepting stories about (and from) former Roman

Catholics (preferably lay persons) who have found a home in the Episcopal Church. Submissions may be sent to Father Webber at P. O. Box 1231, Sharon, Connecticut 06069.

**SOCHE ANGLICAN PARISH** in the Diocese of Southern Malawi has broken ground for a new church in neighboring Chilobwe. One of the poorest countries in the world, Malawi has been waging a staggering battle with drought and malnutrition. It is expected that the building will take five or more years. Contributions to assist in the purchase of basic nutritional needs, as well as to aid in construction of the church, will be gratefully accepted at The New Building Society, Blantyre Branch, Victoria Avenue, P. O. Box 466, Blantyre, Malawi.

**THANKS BE TO GOD** for Christ Church Cathedral, St. Louis, Missouri, on the 175th anniversary of its founding . . . Trinity Church in Cambridge, Ontario, 150 years old . . . the Rev. George W. Christopher, Willunga, South Australia, on the 50th anniversary of his ordination . . . All Saints' Church, a century of witness in Western Springs, Illinois . . . Edith Mary

Mayo, 108, recently baptized into the Anglican Church at her home in Grangemouth, Scotland . . . St. Luke's Church, Manchester, Missouri, celebrating its 90th birthday . . . St. John's Church in Thibodaux, Louisiana, established by Bishop Leonidas K. Polk and observing 150 years of service . . . the Matilda Wall Chapter of the Daughters of the King, serving St. Andrew's Parish, Tampa, Florida, for 100 years . . . the Parish of Cavan in the Diocese of Toronto, 175 years old . . . St. Paul's Church, Haileybury, Ontario, on its centennial . . . the American Province of the Society of St. Francis on the 75th observance of its founding (at Church of the Ascension, Merrill, Wisconsin) . . . St. Matthew's Church, Wheeling, West Virginia, whose 175th birthday celebration was adapted from the 1789 Book of Common Prayer . . . Trinity Church, 150 years of witness in Mobile, Alabama . . . and St. Mark's Church, marking a century in the same building in Fort Dodge, Iowa.

**MAKES THE HEART GLAD** for us to welcome into our family the first *Digest* reader in mainland China.



AND, FINALLY, there is the story of the woman who was trying to impress her friends at a party. "My family's ancestry is quite old," she gushed. "It goes back to the days of King John of England." Turning to a woman nearby, she said in mock humility, "And how old is your family, dear?" "I can't say for certain," the woman replied. "You see, all of our family records were lost in the flood."

KEEP THE FAITH, and share it, too!

—JKW



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## WE RECOMMEND

**SEASONS OF THE SPIRIT:** *Meditations of a Jogging Nun*, a delightful book by Sister Helena Marie, Community of the Holy Spirit, with photos of the changing seasons by Lorca Morello. Order at \$14.95 from Morehouse Publishing, 871 Ethan Allen Highway, Suite 204, Ridgefield, Connecticut 06877, or 1-800-877-0012.

DR. ALTHEA PEARSON'S book (with a foreword by the Archbishop of Canterbury), *Growing Through Loss and Grief*, a good resource for those involved in pastoral care, and which emphasizes the redeeming benefits of working through loss, trauma, and bereavement; published in the United States by Zondervan and available at Christian bookstores at \$9.95.

AN EXCEPTIONALLY GOOD parish history, *Household of God: A Parish History of St. Thomas' Church, Toronto*, the work of more than fifty contributors and with twenty-four pages of color photographs. Available from the parish, 383 Huron Street, Toronto, Ontario M5S 2G5 at \$34.95 (plus \$6.00 shipping).

**BEFORE DEATH HAPPENS**, a four-part video resource that encourages people to make informed choices regarding their own death and funeral, and adaptable to adult education classes, Lenten programs, etc. The video, discussion guide, and resource list are \$50.00 from the Diocese of Colorado, 1300 Washington Street, Denver, Colorado 80203, or (303)837-1173.

**THE INFORMATION PACKET** describing The Girls' Friendly Society, an international organization affiliated with the Episcopal Church and open to girls between the ages of 7-21, offering a program of worship,

study, service, and recreation. Contact Dorothy Orr, President, 3237 Stanwood Street, Philadelphia, Pennsylvania 19136.

**PRAYERS FOR CHILDREN**, a rich and imaginative book compiled by Christopher Herbert, Archdeacon of Dorking (UK). An outstanding resource for clergy and teachers, parents will appreciate the variety (more than 500) and the mix of modern and traditional prayers. Order from The Anglican Bookstore, \$13, postpaid, 1-800-572-7929.

**THE RT. REV. R. A. WARKE'S** insightful record of life in the ministry of the Church of Ireland over the past forty



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years. *Ripples in the Pool* is priced at \$18.95, from Dufour Editions, Inc., P. O. Box 7, Chester Springs, Pennsylvania 19425.

**TWO FINE BOOKS**, especially for Inquirers' Classes: *Those Episkopols* by the Rev. Dennis Maynard, a factual, humorous, and plain-speaking book from Dionysus Publications (10 North Church Street, Greenville, South Carolina 29601, or 803-271-8773)—\$7.50 (plus \$2.50 postage) . . . the revised and expanded edition of the Rev. Dr. John H. Westerhoff's *A People Called Episcopalians*, a brief overview of the Anglican tradition. The spiral-bound book can be ordered from The Institute for Pastoral Studies, St. Luke's Church, 435 Peachtree Street NE, Atlanta, Georgia 30365, or (404)873-5427, at \$4.00 (plus postage).

**WILLIAM TYNDALE: A BIOGRAPHY** by David Daniell, a lively re-telling of the life of the sixteenth-century priest who was the first to translate the Bible into English. Yale University Press offers the hard-cover volume at \$30.00 from P. O. Box 209040, New Haven, Connecticut 06520-9040.

**ON A JOURNEY BY THE REV. THOMAS H. EHRICH** Father Ehrich's simple but effective series of meditations can be used as a starting point for personal daily prayer as well as a resource for Bible study groups, etc. Four booklets cover the church year and each day's offering begins with a Scripture verse. In a few short paragraphs of mostly personal reflection, the author explores God's presence and participation in the mundane activities of life. The author's background in writing for both the secular and church press is evident in his concise, insightful style. Orders (\$22.00 ppd. for four issues) may be addressed to the Rev. Thomas H. Ehrich, 3540 Buena Vista Road, Winston-Salem, North Carolina 27106-5736.

See page 4

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## DEATHS

**THE RT. REV. DANIEL N. CORRIGAN**, 93, former Suffragan Bishop of the Diocese of Colorado, who was active in the Civil Rights Movement and campaigned all his life for peace and human rights.

**THE RT. REV. HUNLEY AGEE ELEBASH**, 70, who served parishes in Florida and North Carolina before being named Bishop Coadjutor in 1968 (and Bishop in 1973) of the Diocese of Eastern North Carolina.

**THE MOST REV. BILL BURNETT**, 77, former Primate of the Church of the Province of South Africa and a committed opponent of apartheid, who referred to himself as "nothing more than a redeemed sinner."

**THE REV. CANON ALFRED W. DOWNER**, 90, Rector for fifty years of the Parish of Batteau, Duntroon, and Singhampton (Diocese of Toronto), and for thirty-eight years a member of the Provincial Legislature.

**THE REV. CANON GORDON McGILLIVARY**, 69, translator into Cree of the Canadian national anthem. He served as a

priest in The Pas and as Chairman of the Board of Governors of Henry Budd College of Ministry.

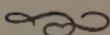
**THE REV. LEO PATTERSON, OSB**, and **THE REV. BROTHER DAVID ROGERS, OSB**, of St. Gregory's Abbey in Three Rivers, Minnesota.

**CLIFFORD LELAND STANLEY**, 92, internationally-known Episcopal theologian. A professor of systematic theology at Virginia Theological Seminary, Mr. Stanley exerted an indelible influence on thousands of students.

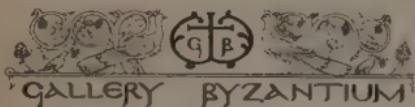
**HELEN ELVIDA WOLTER-STORFF**, 78, wife of the retired Bishop of the Diocese of San Diego; from St. James-by-the-Sea, La Jolla, California.

**FRANK COWAN**, the fabled "anonymous donor" of the Anglican Church of Canada. Mr. Cowan, a Toronto resident whose name was largely secret until his death, contributed huge sums of money to poor Anglican dioceses and institutions.

**BERTHA ELIZABETH NESTE**, 93, faithful member of St. Luke's Church, Springbrook, Wisconsin, for more than seventy years.



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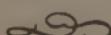


Kilkispeen Standing Cross,  
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TO ST. TIMOTHY'S CHURCH, Creve Coeur, Missouri, a gift of \$19,800 from the late Cele Dill, a long-time member of the parish.

TO THE GENERAL THEOLOGICAL SEMINARY, New York City, a \$10,000 legacy from Eleanor Perkins Palmer of Greenwich, Connecticut, and \$60,000 from the late Rev. Canon Robert Spencer Rayson, a graduate of the class of 1925.

GRACE CHURCH, Madison, Wisconsin, is the recipient of three bequests: \$270,000 from the estate of Ted Kouba; \$10,000 from the estate of Elsie Davis, \$75,000 from the estate of Evelyn Evert.

A PLEDGE of \$150,000 over a five-year period to St. Peter's-by-the-Sea, Swansboro, North Carolina, from Mr. and Mrs. William W. Crowell for the purpose of building a parish hall.

**TO TRINITY CHURCH**, Watertown, New York, \$217,269 from the estate of Laura L. Thornton through the Anna Cuthbert Trust, and \$50,000 from the estate of Anna Cuthbert.

**TWO BEQUESTS** to St. James' Church in Warrenton, Virginia: \$1,000 from the estate of Julie K. Cameron and \$10,000 from the late Elinor Leh Fletcher.

**TO SPEAK** (The Anglican Digest), \$2,000 from the estate of long-time supporter, Helen C. Holt, of Anchorage, Alaska.

## IF

**I**F WE ARE going to keep Lent at all, let us keep it seriously, and let these days lead to a more thorough and whole-hearted commitment of our lives to God's service. . . . So far as those of us are concerned who really want to live as faithful Christians, I would suggest two pointers to a good Lent. The first is to think more of the positive than of the negative. The second is to think more of my neighbour than of myself.

—Joost de Blank



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## THE LIGHT OF THE WORLD

WILLIAM HOLMAN HUNT was one of three artists in London (Hunt, Rossetti, and Millars) who inaugurated a movement in art known as the pre-Raphaelite Movement, the aim of which was to improve the art then being produced, by studying nature itself and by taking as a model the work of painters who preceded Raphael, endeavoring to follow the idealism of design and execution that marks the work of these old masters.

"Behold, I stand at the door and knock: If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." This is the Scripture visualized in Holman Hunt's great masterpiece, "The Light of the World," of which there are two originals, one in Keble College, Oxford, England, and one in St. Paul's Cathedral in London. Both are indeed marvelous paintings done with exquisite coloring and minute attention to detail.

There is in this picture a mystery of color and a blending of light and shade that move the soul to devotion and worship. It is evangelistic in its appeal. It portrays the moment when human

destiny hangs in the balance, when Divine Love patiently waits upon human reluctance. Here is the perpetual issue between heaven and earth—*choice*. Here is the continual challenge of Christ to men. Here we see the ever-present appeal of love to lethargy. It is a *call to decision* done in oil and color.

On this canvas Holman Hunt has portrayed the door of the human heart, barred with nails and hinges rusty. It is knitted and bound to the stanchions by creeping ivy. A bat, a creature of the night, hovers near. The threshold is overgrown with brambles and wild grass. Jesus approaches in the night-time. He is garbed as a prophet, priest, and king. The white robe denotes His prophetic office, the breastplate His priesthood, and the crown of gold intertwined with thorns proclaims His royalty.

He brings a twofold light. The lantern in His hand represents the light of conscience. It reveals sin. Its fire is red and fierce. Within its radiance fall the door, the weeds, an apple—a symbol of man's first sin. The other light is from Christ's face. It proclaims the hope of salvation. It is an illumination both subdued and sublime. His expression is as appealing as the tenderness of God.

Thus He stands at the door of each and every man's heart, asking admittance.

*Oh Jesus, Thou art standing  
Outside the fast-closed door;  
In lowly patience waiting  
To pass the threshold o'er:  
Shame on us, Christian brethren,  
His name and sign we bear,  
Oh, shame, thrice shame upon us  
To keep Him standing there.*

And even today, as in the long ago, when Jesus enters into human life something wonderful happens. He has power to sanctify each room, to beautify each activity, to glorify each duty, and to turn the water of our commonplace experiences into the wine of spiritual refreshment and enjoyment.

The message of this wonderful painting is—

*There's a stranger at the door.*

*Let Him in.*

*He has been there oft before.*

*Let Him in.*

*Let Him in ere He is gone,*

*Let Him in, the Holy One.*

*Jesus Christ, the Father's Son,*

*Let Him in.*

—Christ and the Fine Arts

## TEMPTATION

**T**HAT THERE IS an evil being who is at work in the world—at work around, upon, it may be within us—is what we should naturally infer from what we see and observe. Evil, like good, organises itself, propagates itself, forces its way as if it could bring happiness and blessing to mankind with a consistency and a vigour, on its more limited scale, that rival the working and directing providence of God, and betray the scarcely concealed presence of a practised hand and of an indomitable will. Do not let us refuse to recognise it. Do not let us try to explain it or any other hard fact away. Do not let us afford to our enemy one more proof of his practised genius and adroitness by ceasing, if we can cease, to be believers in his existence.

The results of Calvary do not lessen with the lapse of time; and, among these, not the least blessed is the enfeeblement of Satan, and the deliverance of those who, through fear of death, would else be all their lifetime subject to bondage.

The Reverend Henry Parry Liddon  
(1829–1890),  
Canon Residentiary of  
Saint Paul's Cathedral, London

# THE STORY BEHIND THE HYMN

## *Amazing Grace*

THE GREYHOUND HAD been thrashing about in the north Atlantic storm for over a week. Its canvas sails were ripped, and the wood on one side of the ship had been torn away and splintered. The sailors had little hope of survival, but they mechanically worked the pumps, trying to keep the vessel afloat. On the eleventh day of the storm, sailor John Newton was too exhausted to pump, so he was tied to the helm and tried to hold the ship to its course. From one o'clock until midnight he was at the helm.

Newton had time to think. His life seemed as ruined and wrecked as the battered ship—he was trying to steer through the storm. Since the age of eleven he had lived a life at sea. Sailors were not noted for the refinement of their manners, but Newton had a reputation for profanity, coarseness, and debauchery which even shocked many a sailor.

He was known as "The Great Blasphemer." He sank so low at one point that he was even a servant to slaves in Africa for a brief period. His mother had prayed he

would become a minister and had early taught him the Scriptures and Isaac Watts' *Divine Songs for Children*. Some of those early childhood teachings came to mind now. He remembered Proverbs 1:24-31, and in the midst of that storm, those verses seemed to confirm Newton in his despair.

Newton had rejected his mother's teachings and had led other sailors into unbelief. Certainly he was beyond hope and beyond saving, even if the Scriptures were true. Yet, Newton's thoughts began to turn to Christ. He found a New Testament and began to read. St. Luke 11:13 seemed to assure him that God might still hear him: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him."

### **Deliverance**

That day at the helm, March 21, 1748, was a day Newton remembered ever after, for "On that day the Lord sent from on high and delivered me out of deep waters." Many years later, as an old man, Newton wrote in his diary of March 21, 1805: "Not well able to write; but I endeavor to observe the return of this day with humili-

ation, prayer, and praise." Only God's amazing grace could and would take a rude, profane, slave-trading sailor and transform him into a child of God. Newton never ceased to stand in awe of God's work in his life.

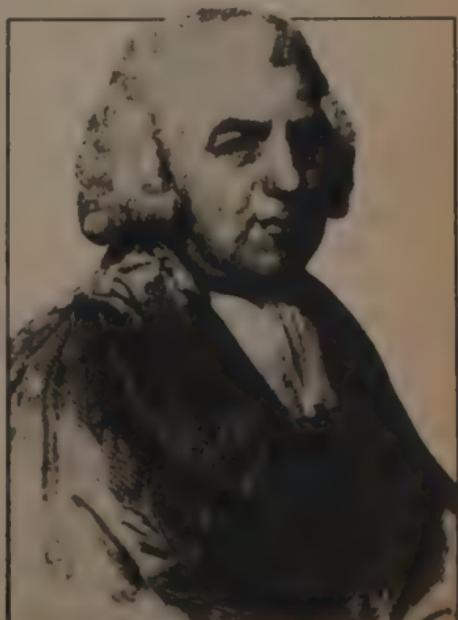
### New Directions

Though Newton continued in his profession of sailing and slave-trading for a time, his life was transformed. He began a disciplined schedule of Bible study, prayer, and Christian reading and tried to be a Christian example to the sailors under his command. Philip Doddridge's *The Rise and Progress of Religion in the Soul* provided much spiritual comfort, and a fellow-Christian captain he met off the coast of Africa guided Newton further in his Christian faith.

Newton left slave-trading and took the job of Tide Surveyor at Liverpool, but he began to think he had been called to the ministry of the Church of England. His mother's prayers for her son were answered, and in 1764, at the age of thirty-nine, John Newton began forty-three years as a priest of the Church of England.

For Sunday Evening Prayer, Newton often composed a hymn which developed the lessons for the evening. In 1779, 280 of these

were collected and combined with 8 hymns by Newton's friend and parishioner, William Cowper, and published as the Olney Hymns. The most famous of all the Olney Hymns, "Faith's Review and Expectation," grew out of David's exclamation in I Chronicles 17:16-17. We know it today as "Amazing Grace." Several other of the Olney hymns by Newton continue in use today, including "How Sweet the Name of Jesus Sounds," and "Glorious Things of Thee are Spoken." The hymns first brought attention to Newton's friend, William Cowper, who later became a famous national poet. Cowper's "There



Is a Fountain Filled with Blood" and "God Moves in a Mysterious Way" have continued to find their way into today's hymnals.

### Rector Reveals Evils of Slavery

In 1779 Newton left Olney to become rector of St. Mary Woolnoth in London. His ministry included not only the London poor and the merchant class but also the wealthy and influential. William Wilberforce, a member of Parliament and a prime mover in the abolition of slavery, was strongly influenced by John Newton's life and preaching. Newton's *Thoughts on the African Slave Trade*, based on his own experiences as a slave trader, was very important in securing British abolition of slavery. Missionaries William Carey and Henry Martyn also gained strength from Newton's counsel.

Newton lived to be eighty-two years old and continued to preach and have an active ministry until beset by fading health in the last two or three years of his life. Even then, Newton never ceased to be amazed by God's grace and told his friends, "My memory is nearly gone; but I remember two things: That I am a great sinner, and that Christ is a great Saviour."

—Glimpses

### A Story

Two Roman Catholic bishops were conducting an ecumenical retreat for Anglicans and Roman Catholics outside Sydney, Australia. The vexing question of intercommunion at the Eucharist came up. The elder bishop left the retreat early with this advice to his younger colleague: Hold off on the Eucharist until five o'clock on the last day. By then the Anglicans will have grown tired and will have left, no need then to worry about intercommunion.

Two weeks later the bishops met on the streets of Sydney, and the older bishop asked the younger: "What happened?" The younger replied:

1. I waited until five o'clock to celebrate the Eucharist.
2. All the Anglicans stayed for the Eucharist.
3. All the Anglicans came forward and presented themselves for Communion.

The older bishop asked: "What did you do then?"

"I asked myself, 'What would Jesus do in a situation like this?'"

And the older bishop replied: "Oh, my God, I hope you didn't do that!"

—St. David's Church,  
Baltimore, Maryland

## NORTHERN LIGHTS

ONE OF THE images in the Bible I find most haunting is one from the Epistle of James. It is of a person who looks at himself in a mirror and, as he turns away, immediately forgets what "manner of man he was" (James 1:22-25).

The image is one of a loss of identity, and it is more than that. It is also an image of a loss of integrity because when we forget who we really are, we begin to pretend; we adopt other identities; we become, to some extent or other, fraudulent.

The society in which we live continually tempts us to forget who we are. Often, in somebody's attempt to sell us something, we are tempted to believe that we are other than we are—"buy my product and people will think you rich or glamorous, eternally young, powerful, without responsibility." But more insidiously, it is simply the busyness of contemporary life that lures us into forgetting our identity and our purpose on this earth. In the middle of all this busyness we are tempted never to take the time to ask what it is all about, who is that face in the mirror, why is he (or she) there?

And so in Lent we come to the Cross. We come to the Cross to see what manner of person we

should be as baptized Christians. Christ on the Cross is the truest mirror of ourselves, of our identity as Christians, of the One in whose image we were made. Gazing into the Cross we see our true selves and are called to remember. If we do not see ourselves there—and, absolutely, none of us can—we have at least a picture of what, by God's grace, we are called to be.

Remembrance is crucial to spiritual growth, for if we do not care to look where we have come from, we will not know where we are going. We have a God with a Cross in His heart, and we must return to Him again. Jesus said, "Do this in remembrance of me." It is our calling to imitate and remember Christ throughout the year, but especially in Lent. We do so to be filled with His presence, to be transformed into a more perfect image of Him, to become ambassadors of His love.



—The Rt. Rev. Anthony Burton  
The Digest's Canadian  
Correspondent

## HILLSPEAKING

**I**N THE SUCCEEDING issues of TAD this year I will be writing some particulars (details, statistics, a bit of history and the like) about each of the SPEAK (Society for Promoting and Encouraging Arts & Knowledge [of the Church]) programs or ministries: the Episcopal Book Club, *The Anglican Digest*, Operation Pass Along®, the Howard Lane Foland Library, and The Anglican Bookstore. This "Hillspeaking" will describe the physical setting for those programs.

Hillspeak, like Caesar's Gaul, is divided into three parts: Morningside, where the buildings are sited, the Meadows, and the Parks, which includes St Mark's Cemetery. The buildings on Morningside (the eastern side of Grindstone Mountain) are built on a northwest-southeast axis to take maximum advantage of the summer breezes that come up through Deer Valley. The Big Red Barn, the dominant feature of Morningside's "skyline," is built to the contours of the land. One enters the Barn at ground level from the parking lot and one goes down-stairs to the basement to exit the Barn at ground level.

The basement houses the staff break room, storage space, and a

holding area for TADS and EBC books from receipt until mailing. Alongside the Barn proper on the first floor and integral to it is a cinder block addition which houses the computer and work space for addressing TADS and books and record keeping. In the Barn proper on the first floor are St Mark's Chapel, a reception area, the Board Room, Operation Pass Along®, and offices. The second floor above ground houses the Foland Library and SPEAK's accounting office. On the third floor are the Writer's Loft and additional storage space.

To the right as one faces the Barn are four buildings, the bell tower, and the holding tank for watering the lawns, shrubs, trees and flowers that adorn Morningside. That system is called the Waters Works in memory of its donor, Sherman Waters, late of Cape Cod. The bell tower houses a bell that marks the hours and half-hours from eight in the morning until eight in the evening.

Nobody knows for sure how old the Morningside houses are. The Old Residence, originally a two-room, dog-trot log cabin, could have been built anytime between 1840 and 1870. The front porch provides a "million-dollar" view of the Ozarks clear to the Missou-

ri state line. The Farm House and Miss Vinnie's Cottage, which was developed from a seed house and root cellar, probably were built about the turn of the century. There is a photograph of the Farm House and the Old Residence taken in 1915 which shows the houses, with a few cosmetic changes, much as they look today.

Except for the six times a year that TADs are being addressed and mailed, and the four times a year EBC selections are being addressed and mailed, life at Hillspeak is tranquil. The seasons come and go, each with its own special beauty. Only three very privileged persons live year 'round at Hillspeak: the retired bookkeeper, Patient Wife, and

—The Trustees' Warden



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## GETTING THE GOODS TO MARKET

**I**N A RECENT interview in the *London Times*, the author Kingsley Amis was somewhat wistful (in his older years) that he is not a Christian:

As you get older, you spend more time on your own—therefore you think more about your past. But there's nothing you can do. . . . One of the great benefits of organized religion is that you can be forgiven your sins, which must be a wonderful thing. I mean, I carry my sins around with me, there's nobody there to forgive them.

After reading this, I had the sudden wish to perform a feat of magic. I wanted to get Kingsley Amis in the same room with Philip Melanchthon. That is, Philip Melanchthon of Reformation fame, who was also Cranmer's great friend. (Didn't Steve Allen used to have a talk-show in which he did something like this?) Melanchthon is sometimes accused of reducing Christianity to the forgiveness of sins *only*, defining the absolute entry point into the Christian faith as repentance. But something like that might work in the case of Kingsley Amis, for his lament cuts to the core of a

truly human need for personally apprehended forgiveness.

What has often happened in the twentieth century, especially among writers and intellectuals, is that the pilgrimage (or inward forced march) towards forgiveness has gone the direction of the Church of Rome. This is probably because mainstream non-Roman churches have been softening their presentation of the Old, Old Story, and thus putting at a distance the actuality of the forgiveness offered in Jesus Christ. The one truly universal resource we have has been under-utilized.

I would give a lot to get a man like Kingsley Amis in the same room with a Philip Melanchthon, or to put it another way, to declare as plainly and publicly as possible that there is someone there to forgive every sin, down to the very last drop.



—The Rev. Paul F.M. Zahl  
Dean, Cathedral Church of the  
Advent, Birmingham, Alabama



## The Archbishop's Voice

ONE OF THE MOST disturbing trends in the Western Church has been a tendency for some to loosen their grip on the singularity of Jesus Christ.

We have been bullied into this by powerful theological voices which have suggested that Christianity must come to terms with its own "parochiality." It has no right to challenge Islam or any other religion. It is merely the Western face of God. It must therefore surrender its commitment to being accepted in every part of the world and be content to be one face and one voice among many.

This view is to be rejected firmly. Of course we hear and respond to those who resist the militaristic methods of some evangelism. All mature Christians deplore forms of presentation which are insincere, manipulative or coercive. But to be concerned for these things does not mean we cease therefore to proclaim the uniqueness of Christ. To do so is a denial both of our history and our theology.

**The Most Rev. and  
Rt. Honorable George L. Carey**  
Archbishop of Canterbury

## The Church of St Michael and St George

### Holy Week and Easter 1995

**The Rt. Rev. John M. Allin**  
**XXIII Presiding Bishop**  
**of the Protestant**  
**Episcopal Church preaching**

#### Principal Services:

April 9, Palm Sunday—

8:00, Holy Communion

9:15\* & 11:15\*, Liturgy of the Palms  
and Eucharist of the Passion

5:00, Evensong & Faure' Requiem

April 10, 11, 12—

5:30\*, Evening Prayer and Sermon

April 13, Maundy Thursday—

5:30\*, Choral Eucharist and  
Stripping of the Altar

April 14, Good Friday—

Three Hour Service, 12:00-3:00\*

April 15, Easter Evening

5:30\*, Great Vigil of Easter

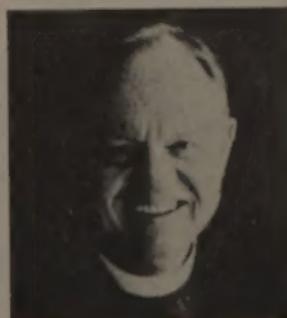
April 16, Easter Day—

7:30\*, 9:15\*, 11:15\*, 5:30

6345 Wydown Blvd. — 314-721-1502

St. Louis, Missouri 63105

All services are traditional



\*Bishop Allin preaching at these services.

